

LIBRARY  
Theological Seminary,

PRINCETON, N. J.

No. Case,

No. Shelf,

No. Book,

I

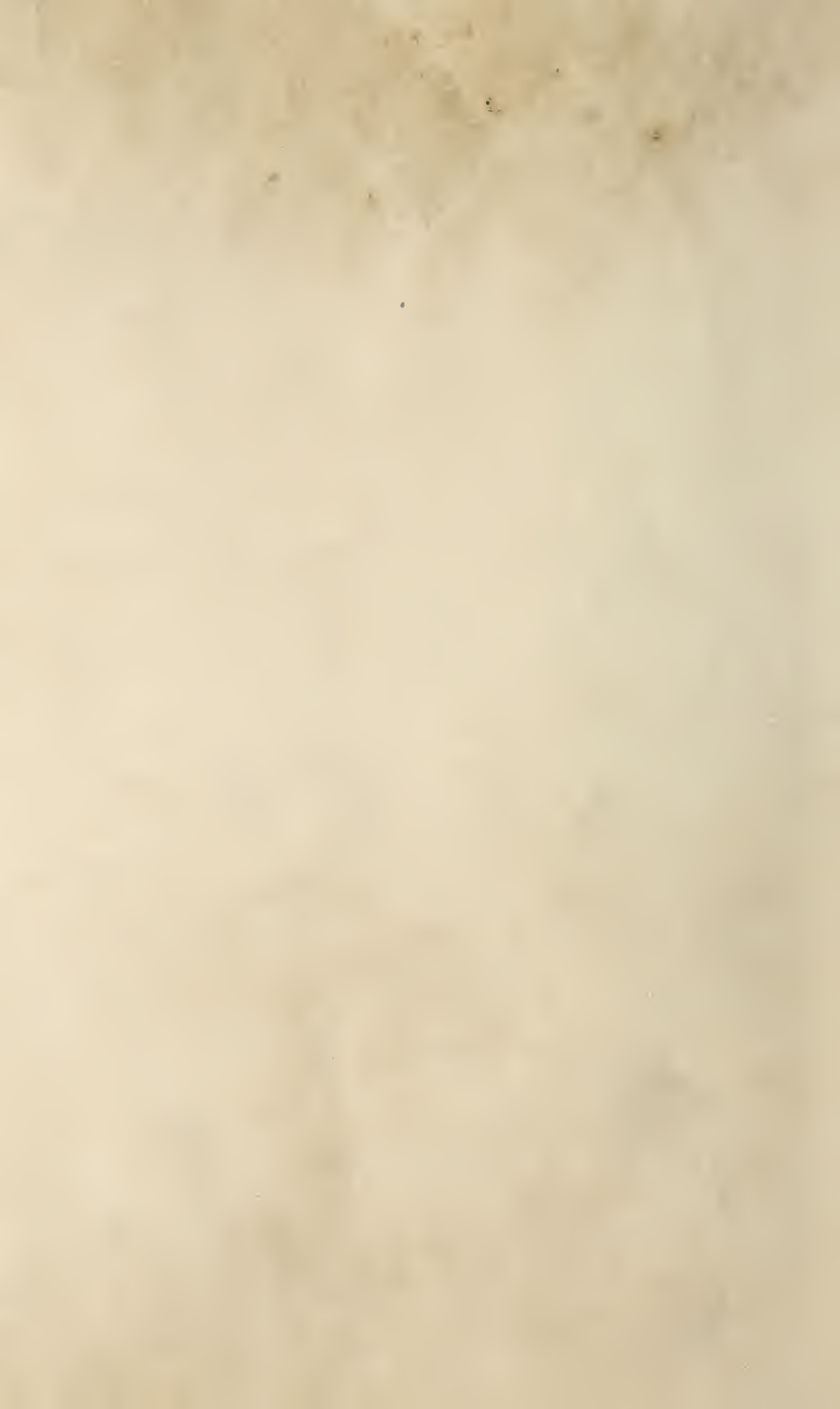
7

~~24~~  
~~7~~  
~~54~~

RL



Digitized by the Internet Archive  
in 2015



# DOMESTIC MISSIONS

OF THE

## Protestant Episcopal Church.

---

MARCH, 1864.

---

**STATIONS BECOME SELF-SUPPORTING.**—Under date of February 12th, Bishop Talbot writes: "You will be glad to learn that I have just received from the wardens of Trinity Church, Omaha, Nebraska, an official notification that they have joined the company of self-sustaining parishes, and will henceforth relinquish the aid they have received from the Domestic Committee.

"This they do with many thanks for that aid, and the prayer that other parishes may 'go and do likewise.'"

Trinity Church, San José, California, after only three years' help from the Committee, (having built and nearly paid for their church in the mean time,) now assume the entire support of their pastor. His final and very gratifying report is published in this number.

**PROMISING OPENING.**—Bishop Upfold, in a recent letter, writes: "A formal overture has been made to me to initiate our services at Huntington, twenty-five miles south-west of Fort Wayne, by sending a missionary. The Church people there offer to contribute \$400 as salary." The Domestic Committee, to meet this spontaneous movement, have appropriated \$300 as the stipend of the missionary for this station.

**FUNDS FOR DOMESTIC MISSIONS.**—The large increase in the aggregate of funds in the acknowledgments for Domestic Missions this year, so far, as compared with that of last year at this time, will gratify the casual reader. A little scrutiny, however, will show that we have no cause for gratulation; on the other hand, that the need is more pressing than ever. Our increase arises altogether from legacies; and, if the recommendation of the Board of Missions is acted upon, only the interest of these legacies is to be made available for the current work of the year. The contributions of the parishes up to this day (February 20th) exceed the same contributions up to this day last year only by \$63.83; while the scale of expenditure for the year, if carried out, will exceed that of last year by nearly \$20,000. This increased scale has been adopted because the necessities of the field absolutely demanded it, and the ability of our parishes to meet it could not



be doubted. More men must be had to enter on the work ; and Churchmen, if they know any thing of that love which passeth knowledge, are invited, with cheerful hearts and ready hands, to supply the means to support these men. The cause now needs the earnest, systematic, and thorough coöperation of all the parochial clergy and their people to sustain it. For the love of perishing souls, let us all be co-workers together. For the reflex benefits to ourselves, let us thank God for the opportunity, and use it with a will.

PLAN FOR RAISING FUNDS.—The Domestic Committee, under an order of the Board of Missions, have prepared with great care the following plan for a systematic and regular supply of funds, which they earnestly recommend to the parochial clergy for adoption. They do not doubt that the people, under the lead of the clergy, will make it abundantly effective.

#### TO THE PAROCHIAL CLERGY :

DEAR BRETHREN: The Board of Missions, at their last annual meeting, expressed the opinion that an improved scheme for gatherings, and for calling out the beneficence of the Church, was imperatively necessary. The Board also instructed the Domestic Committee to devise new instrumentalities, and to seize all favorable opportunities for awakening the consciences of *all* the members of the Church to enlarged views of duty with respect to missions in our beloved country.

The Domestic Committee have given the subject a patient and protracted consideration, and have communicated, in relation to it, with many of the parochial clergy as well as several of the bishops. The result of their deliberations is, that the Committee have agreed to recommend the annexed plan, as, on the whole, presenting the most efficient mode of realizing the great end in view. They do not offer it as a method perfect in itself, or as, in all its parts, applicable in all parishes, or as the alternative of all other modes. But they think it will work well, and will reach more persons, and produce greater results than any other.

This plan combines with that of Advent offerings, now in use, two distinguishing features, namely: *annual subscriptions* by all who are willing to give to the work, and *associations* of those who are disposed to aid it by their means, their influence, or their personal labor ; but it places these features in subordination to the PARISH. It works out in detail the measures which the Committee proposed in their annual report for October, 1862. [See *Spirit of Missions* for 1862, pp. 329-331.]

This plan can be adopted in whole or in part, as each rector may think best, and, in some instances, perhaps it may, with advantage, be partially or wholly engrafted on existing modes. The Committee, however, hope it will be introduced in all its parts into many parishes, and to that end will gladly afford any facilities in their power.

In bringing forward this measure, the Domestic Committee are very sensible that it is not mere method that will give success to this or to any other plan. It is the constraining love of Christ which must prompt to successful action ; and where that love abounds, it will, as the gracious fruit of the Holy Spirit, inspire perseverance, self-denial, and holy zeal. Seeming difficulties will vanish, and results, gratifying to the Christian heart, will follow. The missionary spirit and the missionary work should enter into the daily life of the Christian. For it his daily prayers should rise ; for it his *weekly* increasing store should be laid by, as God hath prospered him ;

for it his larger gifts, from larger wealth, should flow with due appreciation of his stewardship.

May all the people of our parishes be moved to enter into this work, and, according to their several abilities, aid in making our missions the greatest of blessings to our beloved country.

By order of the Domestic Committee,

**J. DIXON CARDER,**

17 BIBLE HOUSE, ASTOR PLACE, }  
NEW-YORK, Feb. 1864.

*Secretary and General Agent.*

PLAN for raising funds for Domestic Missions recommended by the Domestic Committee :

I.

1. Subscriptions to be sought of all persons in a parish.

2. The Rector to name the Canvassers and Collectors.

Subscriptions to be annual, but rated weekly, and paid (at the option of the Subscriber) weekly, monthly, quarterly, semi-annually, or annually.

Subscriptions to be computed from October 1st to September 16th, for a year of fifty weeks ; the remaining two weeks giving time for revising lists, bringing up arrearages, remitting balances to the Treasurer of the Domestic Committee, etc.

Subscriptions to be rated at five cents a week, or some multiple of five ; thus :

Five cents a week, or its equivalent, \$2.50 a year.

Ten " " " " 5.00 "

Fifteen " " " " 7.50 "

Twenty " " " " 10.00 "

and so on.

Subscriptions to continue on till stopped by the Subscriber, who is expected to give reasonable notice of his or her intention to discontinue.

3. The same mode to be applied to the Sunday-school.

The Superintendent and Teachers to be the Collectors.

The children's Subscriptions to be rated at one cent a week, or some higher numeral ; thus :

One cent a week, or its equivalent, \$0.50 a year.

Two cents " " " " 1.00 "

Three " " " " 1.50 "

Four " " " " 2.00 "

and so on.

Donations to be received from non-subscribers, and transmitted with Subscriptions.

Remittances to be made to the Domestic Treasurer regularly January 1, April 1, July 1, and September 16.

Blank-books for the use of Collectors to be furnished by the Committee, if desired.

II.

4. Subscribers, in virtue of their Subscription, to be members of the Missionary Association of the parish.

5. The Association to meet monthly or quarterly for a missionary service, and to receive missionary intelligence through the Rector, (or some person invited by him,) and a summary of the reports of Canvassers and Collectors.

6. An annual meeting of the Association to be held, with sermon, and with plate collection from the congregation.

III.

7. The annual Advent collection to be continued ; the annual meeting (6) being united with it, or not at the pleasure of the Rector.

## MINNESOTA.

From the Rt. Rev. H. B. Whipple,  
D.D.

FARIBAULT, Dec. 29, 1863.

It is a long time since I have written to you about your and our missionary work on the border. Not that I doubted that it was quite as near to your heart as to my own, but a great variety of work has so pressed on my aching shoulders, (and part of the time I have had a disabled hand,) that I had little time for writing letters. There was another reason. I could not write on the subject of missions unless I wrote something of the wretchedness of the poor Indians, and also told you how our wicked Indian system was dragging them to death and slowly nursing every evil influence for another Indian massacre. I have been misunderstood even by Christian brethren, and accused of a morbid sympathy for the red man and neglect of my white field, when God is my witness I have tried as faithfully as Bishop ever did to visit every hamlet, to be instant in season and out season, and only to go to seek these lost sheep in the time others would take for rest and relaxation. I dare not shut my eyes to the evils of this Indian system. I dare not turn my back on any one for whom Christ died. I must work and pray and work, for I fear less the reproaches of men than the anger of God. I will not take up your time further than to say it would startle you to know the half I know, of injustice, robbery, and wrong. I have prepared another paper on this subject, in which I submit a plan of reform.

Yesterday I received a letter from our faithful Dacotah missionary, the Rev. S. D. Hinman, who is sharing the sorrows of his poor people. We all wept when we read the story. You know that all those who came in under a flag of truce (which included the Christian Indians who delivered the white captives) were tried by a military commission. No man who went to a battle was allowed to escape the sentence of death. Every member of our mission except one half-breed was acquitted. He is in the prison at Davenport. These Christian Indians, many of whom were instrumental in delivering the white captives, were removed to the Upper Missouri to a country so barren that they must die unless the government feeds them. The Winnebagoes, who were not connect-

ed with the outbreak, were forcibly removed and compelled to share the same fate. Already almost one fourth of these Indians have died of disease and starvation. They are now living in this inclement climate on about one half rations, and have no hope but in the merciful release of death, unless by God's grace this nation shall learn to deal justly with those whom they have dispossessed of their land. It was doubtless necessary for these Indians to be removed from the white settlements, for the excited state of our people demanded it, and they would not longer consent to live with an Indian system which always ended in blood. But every motive of gratitude to those who rescued our friends, of justice to men who had lost every thing they had, and who tried to be faithful to us at the risk of life, demanded that they should be provided with a home. Taopi, a Christian chief, who has a certificate from General Sibley of his fidelity in rescuing the captives, and a few other communicants of the Church, are here in Faribault with no resource but charity. The rest of our members, except a few scouts in the employ of the government, are with their faithful missionary on the Upper Missouri. It is the strongest evidence of the power of the religion of Christ that no murmur has passed their lips—they have borne all cheerfully and patiently, and, blessed be God, the good work of grace has continued to go on. Mr. Hinman has now about one hundred candidates for holy baptism whom he is preparing for admission to the fold of the Church.

In the Chippewa country every thing is going from bad to worse. By the outbreak of last year our mission house and church at St. Columba were destroyed. Eumegahbewh, our Indian clergyman, lost all. The Government made no effort to punish the guilty, or to repay us for our loss. A new treaty was made by Senator Rice last winter. It was the best treaty ever made for the Indians. It was defeated by a failure in Congress to appropriate the means necessary to carry it into effect. Those who opposed it wished to make a new treaty, as this is the sure way for the trader and politician to reach the public treasury and to sink the Indian deeper in degradation and sorrow. In the Red Lake country there has been a new treaty made, but not a dollar for seed, agricultural implements, or schools. It is simply money and money for those who live out



of the Indians. It would seem the Government ought to see that when an Indian tribe sell their hunting-grounds their resource as wild men is gone, and then there is only one alternative—civilization or death. I have plead again as I did for the Sioux. I was beaten then, but none of the blood of my poor border friends is on me or mine. It may be so again. I have done my duty. If these Indians are subjects of redemption and capable of being saved by the merits of Christ, every motive of love to God and man pleads with us to give them a Christian civilization. If they cannot be taught, if God designed and created them only to be savages, we are not less bound to see that the system under which they are placed shall protect them and us from the horrors of massacre.

I know you will pardon me for saying thus much, and I can tell you that there are single instances of Christian love and faith among this people which would over-pay me for all I can ever do. They may call me wise or foolish. I have lambs of Jesus sleeping in our little acre of God the memory of whose dying testimony to the love of Christ is one of the most blessed joys of my weary, careworn life.

In our vast white field, twice the size of New-York, I am happy to say that the Church is taking a deep hold on many of our people. The terrible trials of the past year, and the sickness, suffering, and poverty of many who were made homeless by the massacre, were very great burdens on so young a State. Our clergy have never been so faithful, and at many points there has been a very deep religious interest. The work here has peculiar difficulties growing out of the sparseness of our settlements, the poverty of the people, and the prejudices which immigrants bring with them from their eastern homes. There has been in many quarters a feeling that our Church was for the rich, the refined, and the cultivated alone. It has grown out of that strange anomaly of selling the privilege of hearing the glad news of the Gospel of Christ. We have an expurgated edition of God's holy word, and can get rid of his message. St. James 2 : 2. I must believe that the hearing of the Gospel ought to be as free as its invitations are free, and that, if any child of sin or shame shall bethink himself and long to find a Saviour, he may feel that the door of God's house bids him welcome, and that there he may go to find

forgiveness and peace. Who ever heard of the renting of the privilege of going to pray in a Mohammedan mosque? Who ever heard of a heathen paying to go to his idol worship? How long would red men pay to go to the dance of the Grand Medicine? The truth is, no religion on earth has vitality enough to spread and increase under such a system save the religion of Christ. It is a sad confession that we have too few of the people with us. They must be constrained to come. These hard-faced men in the lanes and alleys must be sought after, and made to know the melody of that word home when the home is the Church of Christ. It is because I long to see these border people in the Church that we make our mission churches free, and God has blessed them. The people are beginning to feel that the Church is as good on the border as in the city, and I can see many places where it is taking deep root in the affections of the people.

The care of the Church for children always impresses the people. Not long since a soldier's wife came to me and said: "I want to have my children baptized. My husband is a soldier in the army. He used to think but little about religion, but the other day he wrote to me to say he had been thinking a great deal about it. He said he would probably die before he left the service, and his great anxiety was for his wife and his children. He said that he had noticed that the Episcopal Church was a church that took care of little children, and that he wished me and our children to find a home there." I baptized them, and thanked God that it was a glory of the Church that she did take care of little children for her blessed Master's sake. I hope to see the day when every parish and missionary station has its parish school where these lambs of Christ can be trained for heaven. We have now eight parish schools.

In some of our rural stations I can see a decided deepening of religious interest among our farmers, and I can but believe that it only needs men of the right stamp, men of faith and prayer, men who know men, men of great loving hearts who are not afraid to come in contact with open sinners, to do this work. But where are they to come from? With all the prosperity of our people, we are always saddened to hear you tell of an impoverished treasury, when there are thousands in the Church who could give the stipend of two

hundred and fifty dollars to a missionary and not miss it from their store.

I have found that the prayer-book was the best missionary to those who cannot have a living teacher. It is the guest of homes deprived of books; the Sunday comes; there is no service, or perhaps some great sorrow befalls them, or they feel that hidden longing to be better; there lies the little messenger. They open its pages so full of treasures from God's holy word, with its clear utterances concerning the Christian faith, and its blessed prayers which once rested on sainted lips. They read it, and it grows upon them, and I can number many who are to-day the loving disciples of Christ by the silent teaching of a prayer-book.

The Sunday-school library is another great helper to us all. It cares for the lambs of Jesus. It furnishes them with the sincere milk of the word, and I know saves many a child from wandering and sin. A few days since a little boy only four years old, whom I baptized with his sister in a sick-room, heard his parents speaking of attending some service, (for they were not members of the Church,) and he turned to his sister saying: "We always go to the Episcopal Church, for you know we are members of that Church." It is a blessed safeguard for a child to feel from earliest childhood that he is a member of God's covenant, and that daily he must look to Christ in prayer for grace to live a Christian life.

I have already written much longer than I ought, but I must speak of several fields which I long to see occupied. Maukato, at the great bend of the Minnesota River, has a population of about twelve hundred souls. It is sure to become a place of very great importance. Austin, Albert Lea, Belle Plaine, Anoka, St. Charles, and other places, will be villages of considerable size, and are situated in a most fertile country. Anoka alone has a church. There are a few scattered communicants at all of these points. They are poor, and can do but little to support a clergyman; but now is the seed-time, and whoever has faith to sow it will see a blessed harvest. There will be trials in plenty, prejudices to remove, doubts to be solved, opposition to overcome; but by the help of God it can be done. Our work here is for the future. We have a bountiful and beautiful country. Our climate is invigorating, our prospects of rapid development good, and we must

now plant the Church. We cannot support at border stations men of large families; even single men or men with small families will have to meet hardships; but the men of energy who love work, and are suited to this busy, restless, working West, can find here as good a field as God ever gave to his Church.

I am trying to build up here a training school, to train up such men. The Divinity Hall is nearly finished, and will be whenever God sends us the means. The Bishop's church is designed to be what such churches were in early days—the centre of busy work. I commenced it in faith, because I could not help it. Our school-rooms, which make our chapel, and will only accommodate, when crowded, about three hundred souls, are always full. We have now more than one hundred and twenty communicants, where four years and a half ago we had less than five. We could fill our church to-day from the village and surrounding country. It is to be forever free. It will be always open for private prayer; and the daily service and weekly communion will be as it was wont to be in early days. If men think it an experiment to do here on the border what was done by other men centuries ago, my only answer is, I believe it is God's work, and I know he who put it into my heart to lay the foundations of a Bishop's church and this prophet's school will help some one to finish them. I should be sad to take one dollar from any other work done from love to Christ. I am no man's rival. It is all one work for our blessed Lord and Master. I have seen too many instances of the watchful care of the providence of God to question whether work done for him will be cared for.

Recently friends have given me a library for our Divinity School, which was one of the richest treasures they could bestow. To the Domestic Committee, who have so tenderly watched over our work, to all who have helped me by their prayers, their good countenance, their alms, whether known or unknown, I give all I have to give—my love, my prayers, and blessing. I earnestly ask your prayers for me on my long winter visitation.

ROCHESTER, Jan. 27.

I am on my visitation. You will be glad to know that all looks well for our Church work. I am holding services at many places where I have never held them



before, and at all these new places I have had crowded congregations. There is nothing on earth so blessed as holding a first church service in some border school-house, and being permitted to preach Christ and him crucified to these men, who are to lay the foundations of our State. The only trouble is, "the harvest is great, but the laborers are few." Pray for me that I faint not.

---

### COLORADO.

—  
 Empire City, etc.—Rev. W. O. Jarvis.

I HAVE to report that I am still working on in my mission, trying to cultivate the field committed to me according to the best of my ability. Since I wrote to you last I have seen the Bishop, and by his advice have suspended services at Gold Dirt and Idaho for the present. It was very hard for me to walk to these places in the severe weather of winter, and very uncomfortable for me after I had reached them, and the congregations were so small that the probable good to be accomplished seemed quite out of proportion with the labor and discomfort. The Sundays which I devoted to these places I now spend with Mr. Granger, and he and I together give four services at three different points in his extensive parish, once in two weeks. Every other Sunday I spend as heretofore in Empire, holding a morning service at the lower town, and an evening service at the upper town. I have nothing particularly new to report in regard to the condition of the mission. Every thing is very lifeless at Empire this winter, the population considerably diminished and business to a great extent suspended. My congregations, except when the weather is unfavorable, are much the same as they were in the summer. It is confidently expected that there will be a considerable increase of business and of population in the spring, and we hope that Church interests will share in the revival. Encouragement for the mission must be drawn from the future rather than from the present, and it must, with other interests, risk the great uncertainties which have always thus far characterized the country. Mine are the only religious services at either of the towns of Empire, and there is pleasure for me in the fact that I am furnishing the privilege of public worship and public in-

struction to people who otherwise would not have it in any form. The few who avail themselves of their privileges, it may be hoped, are doing so to their spiritual benefit, and the larger portion of them are becoming familiar for the first time with the services of the Church, and as fast as their ignorance is overcome their prejudices must give way.

---

### CALIFORNIA.

—  
 Columbia, etc.—Rev. D. D. Chapin.

I ARRIVED in San Francisco, November 15th, 1862, and in Sonora (my present place of residence and P. O. address) on the twenty-sixth of the same month, being one year ago Thanksgiving day. I immediately entered on my work, holding my first service on the first Sunday in Advent.

I had been advised by the Bishop to confine my labors to Sonora, as it was to the rectorship of St. James' Church in this place that I had been called; but on visiting Columbia, shortly after my arrival, I found quite a number attached to the Church and anxious for services. I consented to hold service there, if possible, on Sunday afternoons. I was the more prompted to this, as, instead of "a growing place" as Sonora had been represented to me, I found both church and town in a greatly depressed condition.

Columbia and Sonora are four miles apart, and a few years ago were brisk thriving towns, but the Placer Mines, on which they depended, being nearly exhausted, of course the towns have run down, there being at the present time not more than half the population in them that there was five years ago. This is the case in nearly all the mining towns in California, but none have suffered more than these—especially Columbia.

In Sonora we have a very neat church edifice, not quite finished yet, upon which there is a considerable debt. We have been trying to pay it, but, owing to the depression of the town, and especially to pecuniary embarrassments of our leading men, we have not succeeded as we expected, but we hope to do something during the coming winter.

Until Trinity Sunday I held morning and evening services in Sonora, besides my Sunday-school, and a service at three p.m. in Columbia, preaching at each service;

but finding the labor too severe, by the advice of the Bishop, I dropped my evening service at Sonora. Since Trinity I have officiated regularly, with the exception of two Sundays, in the morning in Sonora, and in the afternoon at Columbia, in the Presbyterian house of worship kindly loaned to us for the purpose.

My field, territorially, is an extensive one, being the only Church clergyman in the county, which has an area more than half as large as the State of Connecticut. The number of population I do not know, for it is an exceedingly floating one, and very mixed in character, being almost literally made up of "every nation under heaven," and scattered in the various mining camps among the mountains. I have visited nearly every camp in the county, (and most are merely camps,) and find in nearly all of them persons more or less attached to the Church; at least they say so, but such ties, for the most part, in California, are very slender. Comparatively few of these, of course, are regular attendants upon our services, distance keeping many away, and force of habit more; for the settlers here are not a church-going people; the saloons have larger Sunday congregations than the churches.

I reported to the last convention about forty communicants; being then but in deacon's orders, such as called themselves communicants were so reported; but about twenty-five, however, have come to communion since I have been enabled to administer it. The people of California are a very restless and uneasy one, there being few family or local ties. When any new excitement arises, they are easily drawn away to new fields. At present the "rush" is to Nevada. It is predicted that next spring will see a greater emigration than before; if such should be the case, the old mining towns, this side of the mountains, will be almost deserted.

Among the encouragements in my work, I would mention the magnificent climate, general good health, and the constant kindness of a few devoted laymen, among whom are some of the best Churchmen and most devoted Christian men it has been my privilege to know; and further, the consciousness of having accomplished something, small though it be, for the kingdom of Christ. Among the discouragements, the great depression of the country spoken of above, the general indifference to religious matters among a people

from whom almost all restraint is taken away, and, consequently, the low moral condition of the community, resulting in small congregations and slim support. Gain is almost the only thing thought of. Men forget that they have souls. There is another cause of discouragement, perhaps the greatest of all. It might be supposed that, at this distance from the seat of war, we should not be influenced by it; but probably no community in Maryland or Kentucky is more bitterly divided than this. The population is from both sections of country, and fully share the bitterness existing at home. A dividing line is drawn in almost every thing. The Jews have no dealings with the Samaritans. We are over a volcano here, which may burst forth at any time.

In this way my church is divided, and so again we are weakened. I have tried every effort to keep it together, but with little success. Political animosities are stronger than religious ties. Every effort has been made to force me into taking sides in a quarrel which is made local and bitterly personal, but I have tried steadily to do my highest duty to the Church. For this course I have been denounced by both sides, have found myself between the upper and nether political millstone, some withdrawing from attendance on our services and withholding their support, because, at a recent election, I did not vote.

With all these discouragements, yet God has blessed us, we trust, and our labor, we think, for a year has not been in vain. At a visitation in March twelve were confirmed, and I hope to present another class some time in the spring. I have baptized thirteen, mostly children, and expect to baptize several more during the coming week; have administered the Holy Communion, since May, nine times, once in private to an old English lady, aged seventy-six years, a native of London, who was confirmed by the Bishop of London sixty years ago. . . . This is a brief, plain summary of my position. I wish the future were more hopeful for the Church here, but the Church must follow men wherever they go. It seems sometimes like sowing seed upon the great drifting Sahara—a hopeless task—but God will care for it, we trust, and though it may be lost to sight for a time, yet it will spring up in green places far away, unseen by us, and its fruit be gathered by other and more worthy hands.



## San Jose—Rev. S. S. Etheridge.

Allow me to express my thanks to the Domestic Committee for their continued aid. It has enabled me to build up a strong parish here, where, without it, I do not see how I could have sustained myself. With it I have accomplished the work which the Committee sent me to do, and the parish will now become self-supporting. Therefore, with most heartfelt thanks for my parish as well as for myself, I hereby resign my position as missionary of the Domestic Committee.

When I came here three years ago now, I found Roman Catholics, Baptists, Presbyterians, Methodists North, Methodists South, all with good houses of worship and settled congregations. Except occasional services by the Bishop, no effort had been made to establish our Church here, from the want of a resident missionary. Several Church families had been here for years, but they needed some one to lead them along. Had there been a clergyman on the ground, there might have been a parish formed here ten years ago. However, I was warmly welcomed by the few Church people whom I found here, but told by some of them that it would be useless to attempt then to build up a congregation. But I told them that I had your stipend, and I could live on that in the way many bachelors here do, and that I would stay and try what could be done, if they would like to have me do so. They said, Stay; and they have not seen me want any thing necessary to my comfort. We obtained the free use of a public hall; a friend in San Francisco supplied us with some pamphlets of a mission service, which answered in the absence of prayer-books, and we commenced worship; I instructing the congregation in the use of the liturgy as we went through the service. The music was the most difficult thing to get along with, and for many weeks I played the melodeon and led the singing myself. After a while I trained some singers into chanting; we obtained a player, and my labors became lighter. But by this time my health, very poor when I came, became much poorer. Physicians pronounced me low with consumption. But my work was not done yet. The Bishop kindly sent me some help. I went into a ranche among the hills, and in a few weeks was able to resume my labors. At length dark times came. The flood visited our State, business was prostrated, and people became

poor. Without the aid of the Committee I must have left, and the prospects of the Church have been ruined here for years. With that aid and the blessing of God I stuck here. I feel that the hand of God has most especially led us in our work, and this is the feeling of the most devout of the members of the parish. We have often gone along when each step before us was in the dark, and several times, when we have felt as though we had taken our last step, and the way was completely hedged up before us, something has occurred opening the way, and helping us to proceed with our labors. So that we feel that our success is not of ourselves at all, but of God, who has watched over and watered this vine of his own planting. It is but just to my parish to say that I have never been able to do more than half the ordinary labors of a clergyman. Before coming to California, I lost the use of the left lung by hepatization in pneumonia, and I have never recovered it. I have a constant cough and continual asthma. On this account I have never held but one service a day here; and, with the permission of the Bishop, I ordinarily leave out the ante-communion service, and on communion Sundays commence with the litany. However, I am always in my Sunday-school, superintending and teaching myself. Had I been possessed of my full strength, doubtless my parish might have much sooner become self-supporting. I might then also have done considerable in the places near here.

And here I cannot forbear, once more, expressing my very earnest feeling about more laborers in this valley. It is about the finest valley in the State, and will be one of the wealthiest. There are at least a dozen places in the valley where there are Church families, and where the service of the Church would be welcome. All would need missionary aid, and the best plan would be to have an itinerant missionary, who would retain for the Church all who are now attached to her, and pave the way for the formation of parishes in the course of time. There is one place, however, of great importance, where there should be a strong man, who could devote his whole time to the place. That is Santa Clara. It contains about three thousand inhabitants, and is a place sure to improve. What gives it special importance is the educational interest. The Roman Catholics have a college there endowed and amply furnished with every requisite. The Method-

ists have also a college for boys and one for girls. These things make it requisite that we should have a man there capable of presenting and sustaining the claims of the Church as against the sects, and of the Holy Catholic Church as against Romish assumption and corruption. There are several families of our Church there, but I fear that a clergyman would have to depend mostly on missionary aid to sustain him. But I do not think that there is in the Diocese another place as important as this for missionary ground. It is on the railroad between this place and San Francisco.

To return to the affairs of my own parish, San José is still highly prosperous, and must continue so to be. There has been more permanent improvement this season than during any one year, or for several years before. The cars run nearly here now, and will come into the city by the first of January. We have occupied our church one month. It is on the most eligible church site in the city. It is in the early English style, furnished very completely in every way, and has comfortable sittings for two hundred and fifty persons. It will seat three hundred when crowded. The windows from Doremus, and the organ from Boston, are both supposed now to be on the way here. Eleven of the windows are memorial, one a Sunday-school offering. The school has provided also the Bible for the lectern, prayer-books for the communion-table, and the font. This is a large shallow basin, standing on a pedestal, with a figure of John the Baptist standing in the centre, pouring water out of a shell. The design is to have water running from the shell into the basin, and escaping when nearly full by a waste-pipe. On the edge of the basin is the inscription, in raised letters: "The Washing of Regeneration. If I wash thee not, thou hast no part with me." It is of gray French stone. The whole church property is worth twelve thousand dollars, on which we owe three thousand. Our terms of payment are easy and our time ample. When I came here I found eight communicants, we now have forty. I have presented thirty-six persons for confirmation; have baptized eighty-three persons, ten adults and seventy-three children; have performed the marriage service twenty-four times, and the burial service thirty-four times; have administered the Holy Communion forty-five times.

I shall make a missionary collection this

month, and forward it directly to you, or place it in the hands of the Bishop; and while I remain here shall do so yearly, feeling that common gratitude demands it.

---

## OREGON.

---

### Eugene City, etc.—Rev. J. McCormac.

SINCE I last wrote you *six* of our communicants have left Eugene, so that at the present time our number is very small.

People of established towns and villages in the East, can have little idea of the difficulties which missionaries have to encounter from the unsettled character of the population in these mining regions of the far West. After years of hard labor a little flock may seem to be gathered together, and a little church prospering, but some sweeping excitement comes along, and the missionary is left almost alone again. I am happy to say, however, in my case that I have good hope that a part of mine at least will return soon.

On my return from the Convocation at Portland, I met with a sad affliction, the loss of a little boy, Henry Martyn, nearly eighteen months old. In consequence of this, on my wife's account principally, I made a trip to the Umpqua Valley, about seventy-five miles south from here. On my way at Oakland, a little village about fifty-five miles from here, I preached twice to unusually large congregations.

The people of this place treated me very kindly, and one man who had been used to the services of our Church under better circumstances, being shocked, I presume, at my not being "decently habited," presented me with a very nice silk gown.

The people indeed manifested a good deal of interest at this point, and I hope that at no distant day, the Bishop will be able to procure some faithful laborer for Roseburg, who will divide his efforts with this place. At Roseburg I preached once, on a week-day evening to a rather small congregation. As you will learn no doubt from Mr. Sellwood, who is at present on a missionary tour there, the church being left so soon and so long without a Clergyman, has got to a very low ebb. My visit to the Umpqua occupied a little over two weeks.

In consequence of the Bishop's sickness, and failure to meet his appointment, we have had no confirmations lately. We hope,



however, that he will be able to make us a visit soon, and that a few at least will present themselves. Though no very signal tokens of success appear to mark our career externally, yet, I trust the fires of divine truth burn brightly in our hearts, and while we speak it with our lips, and exhibit it in our lives, it will in the end cause men to glorify our Father in heaven.

*Later date.*

There has been a great deal of mortality

in this valley this year from various causes, particularly from scarlet fever.

Last summer I preached some half dozen times at "Grand Prairie School-house," a station about eight miles from here. It was my custom to preach in Eugene City in the morning, and there in the afternoon at half-past three o'clock. The people, who are mostly farmers, turned out pretty well; and the Sunday-school, under the superintendence of a particular friend of mine, was in quite a prosperous condition at my last visit.

## ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from January 11th, to February 11th, 1864.

### Maine.

Portland—St. Luke's, for Minn.,..... \$30 15  
Wiscasset—St. Philips',..... 7 35 \$37 50

### New-Hampshire.

Manchester—Grace, (of which \$14  
Christmas Off. of S. S.)..... 30 00

### Vermont.

Bellows Falls—Immanuel,..... 17 72  
Burlington—St. Paul's,..... 56 45  
Highgate—St. John's,..... 5 00  
Norwich—St. Barnabas', "C.",..... 2 00  
Rutland—Trinity,..... 12 36  
St. Albans—St. Luke's, "J. I. B.," for  
Ch. at Aurora, Nev.,..... 10 00 103 53

### Massachusetts.

Boston—Immanuel, Mrs. W. H. Mor-  
land,..... 20 00  
Dorchester—St. Mary's,..... 100 00  
Springfield—Christ,..... 72 00  
Van Dusenville—Trinity, J.,..... 14 00 206 00

### Rhode Island.

Jamestown—St. Matthew's,..... 2 00  
North-Providence—St. Paul's,..... 14 71  
Providence—St. Andrew's,..... 32 35  
St. Stephen's,..... 177 50  
Warren—St. Mark's,..... 23 50 250 06

### Connecticut.

Branford—Trinity, J.,..... 8 00  
Glasterbury—St. James',..... 8 35  
Hartford—Christ, a Member,..... 100 00  
St. John's, W. F. Lee, Esq., annual  
payment, \$100; additional, for de-  
preciation of currency, \$50,..... 150 00  
New-Haven—St. Thomas',..... 11 00  
Norwalk—St. Paul's,..... 40 00  
Plymouth—St. Peter's,..... 13 00  
Salisbury—St. John's,..... 6 00  
Warehouse Point—St. John's,..... 41 50  
Waterbury—St. John's,..... 125 00  
Weston—Immanuel,..... 6 00  
Windsor—St. Gabriel's,..... 7 70 516 55

### New-York.

Albany—Grace,..... 25 44  
Holy Innocents,..... 17 52  
Trinity,..... 2 60  
Astoria—St. George's,..... 77 92  
Brooklyn—Grace,..... 250 00  
St. Mary's,..... 12 56  
Cohoes—St. John's,..... 46 37

Cooperstown—Christ,..... \$22 73  
Fordham—St. James', Christmas Col., 161 73  
Fort Edward—St. James',..... 19 38  
Greenville—Christ,..... 8 00  
Greenpoint—Ascension,..... 6 10  
Haverstraw—Trinity,..... 4 05  
Kingston—St. John's, for Minn.,..... 1 50  
Lithgow—St. Peter's,..... 4 20  
Mamaroneck—St. Thomas',..... 20 00  
New-Brighton—Christ,..... 29 37  
New-York—Ascension, gen. \$158; for  
Minn., \$2; for Nevada, \$5; for In-  
dian Missions in Minn., \$215.01; for  
Bp. Scott, special, \$210.02; for Bp.  
Lee, special, \$900,..... 1490 03  
Christ,..... 82 66  
Incarnation, (of which \$100 to be  
applied to the fund from 1000  
contributors of \$100 each,)..... 469 80  
Holy Communion,..... 900 00  
St. Alban's,..... 5 11  
St. Andrew's,..... 30 00  
St. John's Chapel,..... 27 65  
St. Michael's,..... 17 12  
St. Paul's Chapel, (of which \$100  
from Mrs. E. W. Laight,)..... 283 66  
St. Stephen's,..... 40 00  
St. Thomas',..... 406 18  
Transfiguration,..... 446 00  
Trinity,..... 53 90  
Trinity Chapel,..... 423 39  
A Lady for Bp. Talbot's M.,..... 5 00  
A Friend, through R. B. M., Esq., . 10 00  
"E.," 12th qrtly payment of salary  
of a missionary in Minnesota,.... 50 00  
"E.," special for communion set  
at station of said missionary,  
\$130; of which \$100 was acknowl-  
edged in Sept. No.,..... 30 00  
"S. B.," for Ch. at Aurora, Nevada, 10 00  
Pelham—Christ,..... 15 00  
Poughkeepsie—Christ, (additional),. 42 00  
Red Hook—Christ,..... 5 30  
Troy—Christ,..... 22 00  
Holy Cross,..... 69 10  
St. John's, (of which \$25 for Rev.  
E. P. Gray, special,)..... 66 50  
St. Paul's,..... 250 00  
Walton—Christ S. S., Christmas Off.,. 8 00  
Waterford—Grace,..... 22 00  
West-Troy—Trinity, James Rey, Esq., 100 00 6039 75

### Western New-York.

Albion—Christ, Widow's Mite,..... 1 00  
Batavia—St. James',..... 12 16  
Bath—St. Thomas',..... 10 75

<i>Big Flats</i> —St. John's,.....	\$1 70	
<i>Buffalo</i> —St. John's,.....	20 00	
<i>Clifton Springs</i> —Mrs. W. Poster,....	5 00	
<i>Geneva</i> —St. John's Chapel,.....	12 88	
Mrs. S. C. Miller,.....	1 00	
<i>Guilford</i> —Christ,.....	1 34	
<i>Hornellsville</i> —Christ,.....	2 00	
<i>Leroy</i> —St. Mark's,.....	26 15	
<i>Memphis</i> ,.....	5 00	
<i>Oneida</i> —St. John's,.....	4 35	
<i>Rochester</i> —Trinity,.....	18 00	
<i>Utica</i> —Grace, Mrs. Phebe Hubbard,...	100 00	\$221 33

## New-Jersey.

<i>Burlington</i> —St. Mary's, a friend,....	25 06	
<i>Morristown</i> —Trinity,.....	5 00	
<i>Newark</i> —Grace, (additional),.....	2 00	
<i>Newton</i> —Christ,.....	13 75	
<i>Paterson</i> —St. Paul's S. S.,.....	34 00	
<i>Rahway</i> —St. Paul's,.....	12 00	91 75

## Pennsylvania.

<i>Carlisle</i> —St. John's, (of which \$11.14 from S. S.),.....	20 45	
<i>Newtown</i> —St. Luke's,.....	2 65	
<i>Philadelphia</i> —St. James', 1,.....	128 50	
St. Peter's,.....	700 42	
Trinity, Infant S. S., for Dr. Breck, \$22; Little Leghton, 66c.; Male S. S., for Nashota, \$37.50, and for Faribault, \$37.50,.....	97 66	
<i>Pottsville</i> —Trinity, "A., " 14th Anni- versary, \$1; "Frank," 12th Birth- day, \$1,.....	2 00	951 63

## Delaware.

<i>Claymont</i> —Ascension,.....	101 50	
<i>Laurel</i> —St. Philip's,.....	1 00	
<i>Little Creek Hundred</i> —St. Mark's,...	50	
<i>Little Hill</i> —St. John's,.....	50	
<i>New-Castle County</i> —Grace,.....	7 00	
<i>Seaford</i> —St. Luke's,.....	1 50	112 00

## Maryland.

<i>Anne Arundel Co.</i> —Anapolis, St. Mary's,.....	103 40	
<i>Baltimore City</i> —Balt., St. Barnabas',	17 54	
A daughter of the Church,.....	3 00	
<i>Charles Co.</i> —Nanjemoy, Durham Par., Rev. R. Prout, his personal gift,	50 00	
<i>Dist. of Col.</i> —Washington, St. John's,	150 00	
<i>Washington Co.</i> —Clear Springs, St. Andrew's,.....	4 00	329 94

## Virginia.

<i>Elizabeth City Co.</i> —Fort Monroe, Cen- tury,.....	20 00	
<i>Jefferson Co.</i> —Charlestown, Zion, Mrs. G. L. Washington,.....	5 00	25 00

## Kentucky.

<i>Louisville</i> —Christ,.....	50 00	
St. Andrew's, for Bp. Scott's M.,...	50	
<i>Maysville</i> —Nativity,.....	12 00	
<i>Paris</i> —St. Peter's, a Thank-Off. of a Child,.....	1 00	63 50

## Ohio.

<i>Ashtabula</i> —St. Peter's, for the North- west,.....	10 00	
<i>Bellevue</i> —St. Paul's, Mrs. C. Chapman, Cincinnati—Advent,.....	11 50	
<i>Cleveland</i> —Grace, a Member, \$20; S. S., \$20,.....	50 00	
<i>Fremont</i> —St. Paul's S. S.,.....	3 12	
<i>Portsmouth</i> —Christ, Mrs. Washington Kinney, for Bp. Talbot's M.,.....	30 00	109 62

## Indiana.

<i>New-Albany</i> —St. Paul's,.....	10 00	
-------------------------------------	-------	--

## Illinois.

<i>Algonquin</i> —St. John's,.....	\$1 30	
<i>Farmington</i> —Calvary,.....	7 00	
<i>Limestone</i> —Christ,.....	4 50	
<i>Mound City</i> —Anon., Epiph. Off.,.....	5 00	
<i>Robinson's Nest</i> —Christ,.....	6 00	\$23 80

## Michigan.

<i>Bay City</i> —Trinity,.....	6 00	
<i>Brooklyn</i> —All Saints',.....	4 50	
<i>Cambridge</i> —St. Michael's,.....	3 50	
<i>Clio</i> —Grace,.....	8 00	
<i>Detroit</i> —Mariners' Free, (of which from S. S., \$13.24),.....	19 24	
<i>Grand Rapids</i> —St. Mark's, Mrs. D. Clarkson,.....	2 00	
<i>Marquette</i> —St. Paul's,.....	6 00	
<i>Niles</i> —Trinity,.....	7 41	
<i>Saginaw</i> —St. John's,.....	11 00	
<i>Ypsilanti</i> —St. Luke's,.....	25 00	92 65

## Wisconsin.

<i>Appleton</i> ,.....	1 60	
<i>Beaver Dam</i> —St. Mark's,.....	1 00	
<i>Beloit</i> —St. Paul's,.....	12 00	
<i>Fox Lake</i> ,.....	2 00	
<i>Jenauu</i> ,.....	3 00	
<i>Menasha</i> —St. Stephen's,.....	5 31	
<i>Stevens' Point</i> —Intercession,.....	2 00	26 91

## Minnesota.

<i>Chanhassan</i> —St. John's,.....	88	
<i>Excelsior</i> —Trinity,.....	84	
<i>Little Falls</i> ,.....	4 00	
<i>Orono</i> —Trinity,.....	83	
<i>St. Cloud</i> —St. John's,.....	5 15	
<i>St. Peter</i> —Holy Communion,.....	10 00	21 65

## Iowa.

<i>Davenport</i> —St. Luke's, a Member,...	5 00	
<i>Iowa Centre</i> —Gethsemane,.....	1 66	
<i>Lyons</i> —Grace,.....	8 00	
<i>McGregor</i> —St. John's,.....	10 50	
<i>Nevada</i> —Ascension,.....	1 67	
<i>Sheffield</i> ,.....	1 66	28 49

## Nebraska Territory.

<i>Nebraska City</i> —St. Mary's,.....	32 35	
<i>Nemaha</i> —St. John's,.....	85	
<i>Wyoming</i> ,.....	3 95	37 15

## Nevada Territory.

<i>Aurora</i> —Trinity,.....	17 50	
------------------------------	-------	--

## California.

<i>Sonora</i> —St. James',.....	45 00	
---------------------------------	-------	--

## Oregon.

<i>Salem</i> —St. Paul's,.....	2 50	
--------------------------------	------	--

## Washington Territory.

<i>Vancouver</i> —St. Luke's,.....	27 00	
------------------------------------	-------	--

## Legacies.

<i>Connecticut</i> —From residuary estate of Mrs. Adeline Rossiter, late of Monroe,.....	1162 80	
<i>New-York</i> —From estate of Mrs. Anna Kinsey, late of Brooklyn, "to in- crease the pay of the rural clergy," \$2000; accrued interest, 373.42,...	2378 42 3541 22	
Total,.....	\$13,012 25	
Amount previously acknowledged,	20,087 16	
Total since October 1, 1863,...	\$33,099 41	



# FOREIGN MISSIONS

OF THE

## Protestant Episcopal Church.

---

MARCH, 1864.

---

### *SUMMARY OF FOREIGN MISSIONARY WORK.*

WE have recently met with a book, published in England, in which we find the following summary of FOREIGN MISSIONARY work gathered from the Reports of various Missionary Societies, for 1859.

It will, we doubt not, prove not only interesting but useful to our readers. In the work from which this is taken, the income of each of the Societies mentioned is set down in pounds sterling. We substitute dollars in the place of pounds, estimating the pound sterling at five dollars.

We find in the original statement an error in respect to the Foreign Department of our own Board. The income for 1859 is set down as £8935, whereas the income for that year was the much larger sum of \$99,476. We correct this error, and also make the statement respecting our "Agencies," more accurate than that from which we copy.

Appended to the following statement is this appeal, which may be regarded as addressed to every man that reads it :

"Every token of the divine approval which has rested upon the work is a call to you to aid in carrying it on. Each sacrifice, which the Lord has accepted, summons you to endeavor to bring others to his altar. Every time Jehovah has answered the appeal of his Church by fire from heaven, He has said to you: *Be ye workers together with God.* All the trophies which have been gained, and all the victories which have been achieved upon this battle-field, loudly demand that you should labor to fill up the gaps made in the ranks of our missionary band, as one after another dies upon the field. The successes of the Church enhance her obligations; and every fresh triumph is only another call for more labor and self-denial. The glorious results which missions have already achieved demonstrate the importance of the work which *you* have to do."

ASSOCIATIONS.	AGENCIES.	SCENES OF LABOR.	INCOME.
<b>I.—BRITISH.</b>			
The Society for the Propagation of the Gospel in Foreign Parts.	500 Missionary Agents, Home and Foreign, including many Native Assistants, 800 Students, Catechists, and Teachers.	East and West-Indies, South-Africa, Australia, New-Zealand.	\$333,765
The Baptist Missionary Society.	75 Missionaries, 112 Native Assistants, 43 Schools, 6512 Scholars, 16,994 Communicants.	India, the West-Indies, Western Africa, and Brittany in France.	132,565
The London Missionary Society.	153 Missionaries, 700 Native Agents, 183 Churches, 735 Schools, 33,623 Scholars, and 19,781 Communicants.	South Seas, West-Indies, South-Africa, Mauritius, India, China.	525,985
The Church Missionary Society.	227 Ordained Missionaries and Assistants, 2170 other Assistants, 33,516 Scholars, and 18,613 Communicants.	Western Africa, Rupert's Land, India, China, West-Indies, New-Zealand, Eastern Africa, Constantinople, and Palestine.	806,880
The London Society for Promoting Christianity among the Jews.	75 Missionaries, Jewish College.	Europe, Persia, Palestine.	193,805
The General Baptist Missionary Society.	8 Missionaries, 24 Assistants.	India, China.	17,500
The Wesleyan Missionary Society.	216 Ordained Missionaries and Assistants, 1611 other Assistants, 117,190 Scholars, 128,165 Communicants.	The West-Indies, India, China, Africa, Polynesia, Australia, etc.	645,381
The Church of Scotland Foreign Mission.	9 Missionaries, and about 60 Assistants and Agents, 3 Missionary Establishments in India, and staff of Agents.	India, European Continent, the Colonies.	51,825
The Irish Presbyterian Church Foreign Mission.	11 Missionaries.	India, European Continent, the Colonies, S.ria.	36,370
The Welsh Foreign Missionary Society.	4 Missionaries.	Britanny, India.	6,000
The British Society for Propagating the Gospel among the Jews.	24 Missionaries, Jewish College.	North-Africa, European Continent.	28,090
The Edinburgh Medical Mission.	2 Agents.	China.	3,575
The Reformed Presbyterian Church Foreign Mission.	4 Missionaries.	New-Hebrides, Jewish Mission in London.	4,260
The Free Church of Scotland Foreign Mission.	28 Missionaries, 14 Native Assistants, 79 other Agents, 10,000 Scholars, Missionary Establishments in India.	India, South-Africa, European Continent, the Colonies.	157,530
The Lew-Chew Naval Mission.	1 Missionary and 1 Assistant.	Lew-Chew.	1,510
The English Presbyterian Church Foreign Mission.	3 Missionaries.	China.	5,465
The United Presbyterian Church Foreign Mission.	35 Ordained Missionaries, 65 Catechists and Teachers, exclusive of Canada and Australia.	West-Indies, Western Africa, India, Southern Africa, Syria, Northern Africa, European Continent, the Colonies.	102,240
The Chinese Evangelization Society.	5 Missionaries, (1 Medical.)	China.	13,742 50
The Turkish Mission Aid Society.		Turkey.	18,910
The Christian Vernacular Education Society for India.		India.	8,940
<b>II.—CONTINENTAL.</b>		Total Receipts of British Foreign Missions . . . . .	3,094,388 50
The Moravian Missions.	305 Missionaries and Assistants, 74,538 Converts and Catechumens.	The West-Indies, Greenland, North-America, Tartary, South-Africa, South-America, Persia, Egypt, Nicobar Islands, Labrador, China, India.	72,265
The Netherlands Missionary Society.	23 Missionaries, 146 Native Assistants, 8290 Scholars.	East-Indies.	37,500
The Basle German Mission.	51 Missionaries, 18 Assistants, 69 other Assistants, 1212 Communicants, 2342 Scholars.	Western Africa, India, China.	65,000
The Paris Society for Evangelical Missions.	14 Missionaries, a number of Native Assistants, 1300 Communicants.	South-Africa.	22,725
The Rhenish Missionary Society.	31 Missionaries.	China, South-Africa.	18,000
The Berlin Missionary Society.	15 Missionaries and several Assistants, about 200 Communicants, and 600 Scholars.	South-Africa.	20,750
The Evangelical Union for the spread of Christianity. (Gossner's.)	5 Missionaries, 13 Assistant Missionaries, 25 Male and Female Assistants.	India, Australia, the Chatham Islands.	3,980

ASSOCIATIONS.	AGENCIES.	SCENES OF LABOR.	INCOME.
The Evangelical Lutheran, or the Lelpsic Missionary Society.	6 Missionaries, 67 Assistants, 2152 Communicants, and 890 Scholars.	India, New-Holland.	10,000
The North German Missionary Society.	12 Missionaries.	Africa, India. (about)	20,000
The Norwegian Missionary Society.	6 Missionaries and Assistants.	South-Africa. (about)	10,000
The Berlin Missionary Union for China.	3 Missionaries.	China. (about)	5,000
The Swedish (Lund) Mission.	2 Missionaries.	China. (about)	2,000
		Total Receipts of Continental Foreign Missions . . . . .	287,220
AMERICAN.			
The Board of Commissioners for Foreign Missions.	26 Missions, 127 Stations, 181 Out-stations, 161 Missionaries, 8 Ordained and 4 Unordained Physicians, 224 Male and Female Assistants, 21 Native Pastors, 222 Native Preachers, 254 Native Assistants, 5 Printing Establishments, 153 Churches, with 23,155 Members, 8994 Scholars, not including Sandwich Islands.	India, Indian Archipelago, Western Asia, European Turkey, China, West-Indies, Pacific Isles, North-American Indians, Africa.	372,545
The Baptist Missionary Union.	84 Stations, 539 Out-stations, 66 Missionaries, 64 Female Assistants, 220 Native Helpers, 192 Churches, 15,219 Members, 88 Schools, 2000 Pupils, including European agency.	Burmah, Assam, Telooogo Country, North-American Indians, Europe.	110,900
The Methodist Episcopal Missionary Society.	56 Stations, 81 Missionaries, 80 Local Preachers, 6869 Members, 63 Schools, and 2535 Pupils, including the South Church.	North-American Indians, Western Africa, China.	84,245
The Episcopal Board of Missions.	16 Stations, 23 Missionaries, 3 Native Preachers, 47 American and Native Teachers, 1106 Church Members, 402 Scholars.	Greece, Western Africa, China, Japan.	99,476
The Society for Ameliorating the Condition of the Jews.	10 Missionaries, 7 Colporteurs.	America.	15,405
The Free-Will Baptist Foreign Missionary Society.	4 Missionaries, 4 Native Preachers, 2 Churches, 75 Members and several Schools.	Orissa.	4,780
The Board of Foreign Missions of the Presbyterian Church.	56 American and 2 Native Missionaries, 25 Male, 79 Female, and 32 Native Teachers, 512 Church Members, and 4000 Scholars.	North-American Indians, Western Africa, India, China, San Francisco.	237,975
The Foreign Missionary Society of the Lutheran Church.	5 Ordained and 2 Unordained Native Missionaries, 86 Church Members, 355 Scholars.	Hindustan. (about)	2,500
The Seventh Day Baptist Missionary Society.	3 Missionaries.	Western Asia, China.	2,115
The American Indian Mission Association.	6 Stations, 8 Sub-stations, 28 Missionaries and Assistants, 21 Churches, 1300 Members, 165 Scholars.	North-American Indians.	17,000
The Baptist Free Missionary Society.	1 Missionary, 3 Female Assistants, 1 Native Pastor, 4 Native Teachers.	Haiti. (about)	2,500
The Associate and Associate-Reformed Presbyterian Churches:	8 Missionaries.	India, Turkey, the Pacific.†	(Income included in the account of the Am. Presbyterian Board.)
The Southern Baptist Convention.	40 Missionaries, White and Colored, 26 Assistants, 11 Native Helpers, 1225 Church Members, and 633 Pupils.	China, Western Africa, North-American Indians.	54,145
The American Missionary Association.	14 Churches, 1160 Members, 9 Teachers, 70 Male and Female Missionaries and Assistants.	The West-Indies, North-American Indians, Pacific Islands, Siam, California, Egypt.	45,150
The Nova Scotia Presbyterian Church Foreign Missions.	1 Missionary and several Native Assistants.	New Hebrides.	1,695
The American and Foreign Christian Union.	140 Agents.	Romish and Greek Communities.	80,485
		Total Receipts of American Foreign Missions. . . . .	1,131,216

\* These Statistics are taken from the Reports of 1859. The writer found that it would be impossible to obtain the greater number of the Reports for 1860 in time for the competition for this Essay; he has, therefore, preferred for the sake of uniformity, to give the figures of *all* the Societies for the *same* year, 1859.



"In the *Cyclopædia of Missions*, from which the foregoing items are taken, the grand totals are not given; an omission which is much to be regretted. One can only realize the magnificence of the operations of Protestant Evangelical Missions, by massing the figures and statistics of them all.

"The pecuniary result is—

British Foreign Missions, . . .	\$3,094,838 50
Continental " " . . .	287,220 00
American " " . . .	1,181,216 00
Grand Total, . . . . .	\$4,512,774 50.

"The figures, however, from which these results are obtained are culled from the reports of 1859; and as, during the last year, the annual incomes of many of our leading missionary organizations have been largely increased, there is every reason to believe that the grand total at the present time is considerably higher; being somewhere about \$4,750,000, or nearly a million pounds sterling.

"It is to be remembered, too, that these figures do not include the receipts of the purely Home Missions, either of Great Britain, the Continent of Europe, or America.\* Nor does this calculation include the money raised for the Bible and Tract Societies of the Protestant nations of the world; foremost among which stand our own British and Foreign Bible Society and Religious Tract Society. But Bible and Tract and Christian Knowledge Societies are essentially missionary in their character. It will not, then, be saying too much when we affirm, that at least a million and half pounds sterling are annually raised by Evangelical Christians throughout the earth for Home and Foreign Missions.

"From the reports of the various Foreign Missions it appears that about 2300 missionaries are at work in different parts of the earth, aided by nearly 7000 assistant missionaries, native pastors, and catechists.

"The numbers that compose the members of the various missionary churches, planted in different parts of the earth, can only be given approximately, as we are not furnished with the returns of several of the societies, as respects this part of their operations. The figures that are given in

the *Cyclopædia of Missions* present us with a total of 310,524 members. But 12 British, 6 Continental, and 6 American societies, of different extent, are without any report of the number of their members. The 310,524 members are the total of the membership of 19 societies; but we are left without any returns of the membership of 24 other societies. Their returns, then, must be added. Besides, all the societies have received a greater or smaller accession to their converts during the last year. Hence, we may fairly conclude, that there are now quite half a million of persons making a creditable profession of Christianity, in connection with our various mission churches among the heathen. These churches, too, are found scattered over the whole world; in every quarter of Asia, Africa, Europe, and America; and among the islands of every ocean. Besides, there are tens of thousands of young people in mission schools, who have not yet been received into full membership, but who are under regular Christian instruction: and, in addition, there are many mission presses at work, pouring forth a constant stream of Bibles and Tracts in the various languages of the earth.\*

"Such, then, is the field; and such the manner in which it is occupied. These are the results of about sixty years of labor. Well may we say: What hath God wrought! 'The Lord hath done great things for us, whereof we are glad.' As

\* It ought to be added here, that there are several *minor* Foreign Missionary Societies, and our various Irish and Colonial Missions, which are not included in the foregoing enumeration.

\* At the Liverpool Conference held in 1860, the Rev. J. B. Whiting, Central Association Secretary of the Church Missionary Society, stated, that "he had endeavored to acquire some information as to the amount of success with which God had blessed missionary efforts. There were 100,000 professing Christians in New-Zealand; 100,000 in Burmah and Pegu; 112,000 Protestant Christians in India; 5000 or 6000 in Mesopotamia; 250,000 in Africa; 40,000 in America; and 250,000 in the islands of the Pacific. There were Christians in China, Madagascar, Mauritius and many other parts of the world. There were 200,000 or 300,000 Negroes under the care of Christian pastors in the West-Indies. There were more than a million and a quarter of living Christians who, but for the labors of the missionaries would all have remained idolaters. We were apt to compare the missionary successes of the present time, in disparaging terms, with the successes which attended apostolic labors. He had inquired, however, from the most competent authorities, as to how many individuals in their opinion were gathered out of heathendom by the labors of the inspired apostles during the first sixty years of mission work, after the ascension of the Saviour; and he had been assured that, as far as they could judge, not more than one million of living Christians were found after those sixty years. The 1600 missionaries who had gone forth from Europe and America were now accompanied by more than 16,000 native ministers, religious catechists, Scripture readers and schoolmasters, who were evangelizing their own fatherlands. The native ministry, moreover, had passed into the second generation; and from our schools and orphan asylums the native apostles would arise, whose crown of rejoicing would be multitudes of Christian converts.—Ed.



we survey the glorious successes already achieved in this godlike department of Christian effort, and remember its humble beginning, we are compelled to exclaim: 'Not unto us! Not unto us, but unto thy name be all the glory.'

"Missions to the heathen have ceased to be mere experiments; they have become undoubted successes. The problem of their suitability to the conversion of the world has been solved: the *quod erat demonstrandum* has been brought out by the patient and self-denying labors of holy men of God. The conversion of pagan nations has passed from the region of the possible, into that of the actual." The divine oracle has spoken, and the Eternal God himself has declared, that, in the darkest regions, 'his word shall not return unto him void, but shall accomplish that which he pleases, and prosper in the thing whereto he sent it.' The Holy Ghost has set his seal of approval to this work."

—•••—  
CHINA.

THE letters which have been received within the last two or three months from the Mission in China have given very unfavorable accounts of the health of Mrs. Boone, wife of the Bishop.

Mrs. Boone visited Yokohama, in Japan, last fall, remaining there for several weeks, but without avail so far as improvement of health was concerned. Under date of Oct. 24th, 1863, the Bishop wrote as follows:

"I have just got back from Yokohama, and have brought Mrs. Boone to her home again. We have been keenly disappointed in the effects of her visit to Japan. Notwithstanding the utmost care taken of her by Dr. and Mrs. Hepburn, she went down all the time, and I was greatly shocked to find how weak and emaciated she was when I went for her. I am truly thankful to say that the voyage back seems to have benefited her very much, and that she has continued to improve during the four days we have been at home. The sea air seems to be the thing for her. If she does not improve during the next month or six weeks, there is but one opinion, and that is, that she must have a long sea voyage. She is now too ill to go without me; and

never did it seem so inopportune for me to leave Shanghai. I am in great straits, my dear brother, and sad to my heart's core. Our only consolation is, that our heavenly Father causes all things to work together for good to them that love him, and that he will surely take care of his own cause in China."

The benefit derived from the voyage to Shanghai, mentioned in the above extract, lasted only for a few days, when Mrs. Boone had a relapse, and her life seemed to be seriously threatened. On the fourth of November, a consultation of physicians was called, and it was decided that Mrs. Boone must leave Shanghai by the first opportunity, and remain away for two years. Singapore was recommended as the first stopping-place.

In a letter dated Steamer Ottawa, between Hong Kong and Singapore, Nov. 16, 1863, the Bishop writes:

"Mrs. Boone has improved considerably since we left Shanghai, and, as the sea air has hitherto benefited her much, I strongly hope she will have improved sufficiently to enable me to return to my duties in five or six weeks. Her plan is to remain with Robbie [youngest child of the Bishop] and nurse until the first mail in February, when the Bishop of Victoria and Mrs. Smith will pass through Singapore on their way home. Mrs. Boone will join them and go as far as Malta, and there rest awhile."

ORDINATION OF THE REV. MR. CHAI.

In this letter the Bishop says:

"On Sunday, the 8th November, the day before our sailing, I ordained our faithful deacon Chai, priest. He has been a deacon thirteen years, and by his fidelity and diligence has purchased to himself this higher degree. I was assisted in the ordination by my old friend the Rev. Mr. McClatchie, of the Church Missionary Society, who has just returned to China after ten years' absence, and Mr. Thomson.

"I have assigned Christ Church, in the city, to the Rev. Mr. Chai, as his parochial care.

"Just before I left Shanghai, some of my friends among the merchants deposited in one of the banks 8550 taels for my use, stating that it was 'in token of their regard

and warm appreciation of my many acts of kindness and self-sacrifice during my twenty years' residence.' This was a great surprise to me, as you may suppose, and an affecting mark of God's gracious care."

In a postscript to this letter, dated at Singapore, Saturday, November 21, the Bishop writes:

"We arrived in safety at this place yesterday afternoon. Mrs. Boone suffered a great deal on the voyage between Hong Kong and this place. This was a great damper to our hopes, as she improved so much between Shanghai and Hong Kong. Her restoration to health will be gradual and take a long time, if it please God ever to grant it. She is still much better than she was when we left Shanghai."

The Bishop's next letter is dated Singapore, December 7, 1863, in which he writes:

"Mr. Thomson has sent me a letter to forward to you, and it contains sad news indeed. Three girls of the boarding-school have died from the small pox, and Miss Jones is ill with the same disease. It grieves me much at such a time of trial to be obliged to be away from Shanghai."

"Mrs. Boone seems on the mend. Our new doctor advises us, if his treatment does not relieve her in a short time, not to linger here, but to try the dry air of Egypt."

The Bishop's last letter bears date:

"STEAMER MOULTAN, near Aden, }  
January 8, 1864. }

"I am writing in our cabin by the bedside of my sick wife, who is now unable to leave her bed. The decline has been steady since we left Shanghai. No medicine does more than afford a temporary alleviation. We are told by the doctors Egypt is the place for her, and in Egypt we hope to be now in a few days. I cannot say that I am at all sanguine, although we can see no cause to prevent her recovery, if it shall please God that she shall prolong her days."

#### DEATH OF MISS C. JONES.

"We left Singapore on the twenty-second of December, and have been travelling with the mail which causes the length of time between this and my last date, the seventh of December. I wrote you then of Miss C. Jones's illness from the small pox. This mail has brought us the most distressing

accounts; the disease proved to be of the most malignant kind, and it terminated fatally on the seventh day.

"This mournful event was a dreadful shock to Mrs. Boone and myself; she was so active, so full of life, and so kind in assisting Mrs. Boone in making her preparations for the voyage that was before her.

"She has been steadfast at her post, and never could be induced to take any recreation, or leave Shanghai for a moment.

"The school is dispersed; our mission is now struggling for life. We are brought very low. Pray for us, and send us help."

#### POSTSCRIPT.

"SUEZ, *January 16, 1864.*

"My beloved wife has borne the landing better than I expected, and we are settled in the hotel at this place. I shall remain here a few days, and, if she is well enough, go on to Cairo.

"It is brought very strongly to my mind that formerly God did wonders for his people in the land of Egypt, and brought them out with a mighty hand. My poor wife is very, very low; but I will not give up all hope."

These extracts, so full of sorrowful experience, cannot fail to touch the hearts of God's people. Our beloved missionaries will be remembered in many places consecrated by the habitual prayers of those who enter into their closets and there hold communion with God.

Miss Catharine Jones, whose death is here mentioned, has been constantly at her post in the mission during twelve years past, and yielded up her life in the midst of active missionary labors.

Tidings of her death have brought great sorrow to the hearts of those who were united to her by ties of close relationship and affection. May He, in whose service their departed relative laid down her life, comfort them in their affliction.

#### Mission Work in the Colonial Dependencies of China.

The most important of the Colonial Dependencies of China are Tibet, Mongolia, and Manchuria.



About three years ago, two Moravian missionaries entered Tibet by way of Northern India, and they have since been laboring in the country from which the Jesuit missionaries, Huc and Gabet, were expelled.

In Mongolia and Northern China there are about sixteen millions of Mongols; and in Eastern Siberia, under the sway of Russia, there are about half a million of this race.

During the reign of the liberal-minded Alexander the First of Russia, two missionaries of the London Missionary Society were permitted to labor among the Mongols of Eastern Siberia. The mission was broken up by order of bigoted and despotic Nicholas, not, however, before the missionaries had made a translation of the entire Scriptures into the Mongolian language.

This translation has been printed at the expense of the British and Foreign Bible Society, and is now being circulated by the Protestant missionaries who have gone to Peking and other parts of Northern China:

By means of these Mongolian visitors this version of the Bible will now be sent to the country for which it was designed; and we hope that the time is not far distant when Protestant missionaries may follow, and carry on all parts of the mission work in that country which has hitherto been so difficult of access.

The Rev. William Swan, one of the two missionaries above alluded to, communicates to the *Christian Work* for January the following interesting details:

"The Mongolian version, above referred to, was produced by the united labors of Messrs. Stallybrass and Swan, who had wrought together for twenty years in unbroken harmony, amidst many trials of faith and patience, in the service of the Gospel. In the prosecution of their work they enjoyed the great advantage of having to do with a people acquainted with letters, and speaking a language which had been reduced to a written form centuries ago. The arts of reading and writ-

ing are common among the Mongol-Buriats; so they were able to read the Scriptures as soon as they were ready to be placed in their hands. The missionaries had their own revised version of the New Testament ready for the press when the mission was broken up; and it was afterward printed in London at the expense of the British and Foreign Bible Society. Portions of that edition have been sent out to China; and through that channel copies now find their way to Mongolia.

"The only literature to which the Mongolians have hitherto had access consists chiefly of works connected with the Buddhist mythology. These have been translated from the Tibetan, and copies, both printed and written, are found at all the Buddhist temples, and portions of them also in private collections belonging to the lamas, or priests, and to the more learned of the people. Dictionaries, or rather vocabularies, have been compiled and printed at Peking, some editions containing the words in the four languages — Chinese, Manchoo, Tibetan, and Mongolian. Other editions contain only the Manchoo and Mongolian.

"More than twenty years have now elapsed since the Siberian Mission was broken up; and as all intercourse with the converts had been suspended for some years, owing to the difficulty of sending or receiving letters through Russia, it was feared that when the present generation had passed away, all traces of the mission would disappear, and the labor of many years bear no fruit that should remain. But, recently, hope has begun to dawn in a way altogether unanticipated; and friends, who have never ceased to be deeply interested in that once promising field of missionary labor, are encouraged to pray with renewed earnestness that the time to favor the Mongolian race may now come. A few words will suffice to explain the circumstances.

"Since the time of the opening of the five ports of China for commercial purposes, Protestant missionaries have availed themselves of the opportunities thus afforded of extending their operations; and now, by the more recent treaties, the privilege has been accorded to occupy stations in all parts of the country. The most northerly of the points yet occupied is Tien-tsin, about one hundred and fifty miles from Peking; and that capital itself is already the seat of a medical missionary hospital and dispensary, in connec-

tion with the London Missionary Society. Ere long it is hoped there may be a staff of resident missionaries there. At Tientsin, a zealous missionary, Mr. Edkins, has visited many of the adjacent districts; and as his passports enable him to penetrate to the north even beyond the Great Wall, he has in excursions in that direction met with companies of Mongolians, coming from their various abodes to Peking for purposes of traffic. As Mr. Edkins was ignorant of their language, and they were unable to speak Chinese, their communications were very imperfect. But their friendliness and manifest desire for further intercourse naturally awakened strong desires on the part of the missionary to become better acquainted with the people and their language. Since that first interview repeated opportunities have been enjoyed in Peking and elsewhere of meeting Mongolians, and they have readily received copies of the New Testament in their own tongue, and carried them away on their return to their northern homes. Mr. Edkins, as well as other missionaries who are laboring among the Chinese, find their hands too full of their immediate work to encounter the difficulties of another language, and devote time to the evangelization of the people. But the inviting door of entrance thus providentially opened, clearly indicates the necessity of sending missionaries to the numerous Mongolian tribes now accessible, and, we trust, prepared to receive the Gospel in its purity.

"If any thing more be needful to stimulate Protestant Christians to prompt effort in that direction, it may be found in the fact that Roman Catholic missionaries are already on the ground. They have a settlement beyond the Great Wall, and are surrounded there by a Manchoo and Mongolian population.

"One fact more. Ere this page meets the eye of the reader, it is hoped that Mr. Wylie, an agent of the British and Foreign Bible Society, who has gone out to China by way of Russia and Siberia, has reached Peking. That city he intends to make his headquarters, and thence he will have the best opportunities of diffusing the Christian Scriptures in the various languages spoken by the people both within and beyond the boundaries of the empire.

"The following extract from a letter of Mr. Edkins will be read with interest, as

further illustrative of the facilities enjoyed of reaching the Mongolian mind:

"During my visit to Peking, I commenced a distribution of portions of the Mongolian Scriptures to the monasteries established in that city. The lamas in these monasteries are native-born Mongols, who bound themselves to vows of celibacy and obedience, and afterward came to the metropolis, and were enrolled in these extensive establishments. Few of them are addicted to reading, and they do not show that eagerness for books which we notice among the Chinese. The books used by them in liturgical service are the Tibetan translations of their Buddhist books. They are as familiar with the Tibetan writing as with their own; and if they do not understand the meaning of the Tibetan words—as they chant them in a sort of Gregorian recitative—they care little so long as the form is maintained. We cannot doubt that the Word of God, so happily ready for their perusal, will cause light to shine upon their minds. During this winter, large numbers of Mongols encamped near the British Legation and the London Missionary Hospital in the city of Peking. These are laymen, the followers of Khans coming to the metropolis. They do not speak Chinese, like the resident lamas; but the Scriptures which they receive will be carried into Mongolia itself."

"It does seem wonderful that China, so long and so jealously guarded against the efforts of Christians to propagate the Gospel within its borders, should now be open at all points, and that Peking itself should have become a centre whence the rays of the true light may spread in all directions.

"A Protestant mission was founded among the Buriats (Mongols) in Eastern Siberia about forty-five years ago; and a brief sketch of that mission and its results will bring before our readers some facts, which are acquiring additional interest from recent movements at and around Peking itself. The mission referred to was under the auspices of the London Missionary Society. The Emperor Alexander I., then upon the throne of Russia, greatly favored the enterprise, as he did every effort to spread the knowledge of the Scriptures among the diversified tribes and races inhabiting his vast dominions. Selenginsk was chosen as the headquarters of the mission. That town was within sixty



miles of Kiachta, the frontier town of China, and the great emporium of traffic between the Chinese and the Russians. At Selenginsk the missionaries resided for some years, occupied in acquiring the Mongolian language, cultivating intercourse with the people, and preparing for the translation of the Scriptures into their tongue. Suffice it to say that, after removing to a more favorable locality, and prosecuting their work for upward of twenty years, the missionaries completed the translation of the entire Scriptures, printed the whole of the Old Testament at their own press, and widely distributed among the people a large edition of the Four Gospels and Acts of the Apostles. That edition was a version made at St. Petersburg by two Mongolian noblemen, aided by Mr. Schmidt, of the Imperial Academy of Sciences. Portions of the Old Testament, as they successively left the mission-press, were put in circulation among the people, and in this way a large portion of the edition was disposed of. Meanwhile, the labors of the missionaries among the people had been attended with blessed results, in the hopeful conversion of not a few of the Mongol-Buriats. This awoke the special attention both of natives and Russians to their proceedings. The jealousy and fear of the Greek Church was aroused, and the success of the mission having been represented at headquarters as inimical to the interests of the dominant Church of the empire, the Emperor (Nicholas) issued a ukase suppressing the mission. That authority the missionaries could neither evade nor resist, and so the mission was broken up."

—•••—  
**MISCELLANEOUS.**  
 —•••—

**Polynesia.**

ONE of the most gratifying facts in the recent history of the South Pacific Island is that the "French Protectorate" has relinquished its anti-Protestant system, so far as to permit Protestant ministers to go there and labor.

The Rev. William Howe, of Tahiti, has been called to his eternal reward. For the last sixteen years the only English Protestant Missionary on that island, he ably occupied a difficult and responsible position, to which, under the peculiar circumstances of the French protectorate, few men would have been equal. Mr.

Howe died at Rarotonga, whither he had gone in consequence of his failing health. Before leaving Tahiti, however, he had the pleasure of welcoming to the occupancy of the post he was about to quit the Rev. Mr. Morris, and to the pastorate of the large native Church at the capital, the Rev. M. Arbousset, a French Protestant Missionary. M. Arbousset was received with much kindness by the French governor. Queen Pomare was absent at the time, having gone to Raiatea, to the marriage of her son; but she soon heard of the arrival of the French pastor whom she had so long asked for, and hastened to send him the following lines :

"O Arbousset! peace from God be to thee, and also to thy daughter. When I learned that thou wert coming to Tahiti, it caused me great joy, because thy religion is the same as mine and thy desires and mine are one. I and all my people desired a minister of the faith that has been professed among us from the time of my father and mother downward; so, having been informed that there was coming from France a true minister belonging to that form of the Gospel which I accept, my heart was greatly rejoiced, and I wrote to the Governor to receive thee when thou shouldst arrive, and to arrange thy dwelling in Tahiti, to be my pastor, and also for my family, my children, and all my people. And now, I cannot tell how happy I am to learn that thou art come. Mayst thou indeed dwell at Tahiti till all the days of thy life in the body are ended, and after that may thy place be filled by another, that so it may never be empty. I desire much to see thee soon in Tahiti. Areifaate (husband of the Queen) salutes thee, and is also glad to see thee. My son, the King of Raiatea, has just married the daughter of Maheanun. Peace be to thee from the Lord Jesus, our Saviour. The Queen of the Society Isles, and others, united with them. POMARE.

"RAIATEA, 15th March, 1863."

M. Arbousset's arrival caused universal joy among the islanders. He was regularly elected to the pastorate of the congregation at Papeete, and then duly installed. With this office, however, he combines a general direction of affairs. He has already commenced holding conferences with the native pastors, and giving a useful turn to their labors. M. Ater, another French Protestant Missionary, who has been appointed to Tahiti, has probably by this time joined his colleague, M. Arbousset.

## INTELLIGENCE.

VACANCY FILLED.—Lemuel Coffin, Esq., of Philadelphia, has been elected to fill the vacancy in the Committee occasioned by the resignation of Mr. De Peyster.

---

MISSIONARIES APPOINTED TO AFRICA.—The Foreign Committee have appointed the following additional missionaries to Africa, namely, the Rev. S. Süss, who has labored for many years in Africa in connection with the Basle Mission at Akropang, and Mr. Thomas Burrows and Mr. Benjamin Hartley, of the Theological Seminary, Gambier, Ohio.

Mr. Süss is now in Germany. He, it is expected, will embark for Cape Palmas in the course of two or three months. His station will probably be at Bohlen. The Committee are happy in having the privilege of making this appointment, and this accession to the mission is hailed with peculiar pleasure by the Rev. Mr. Auer, with whom Mr. Süss was formerly associated.

Mr. Burrows and Mr. Hartley are expecting to take the earliest favorable opportunity, after their ordination this spring, to sail for Cape Palmas.

Special provision has been made by the Sunday-school of the Church of the Nativity, Philadelphia, for the support of Mr. Burrows, to which parish he formerly belonged.

---

BISHOPS McILVAINE AND BEDELL ON THE NEW SYSTEM.—In a letter on the subject of Foreign Missions addressed “to the Clergy and Laity of the Protestant Episcopal Church, in the Diocese of Ohio,” Bishops McIlvaine and Bedell write as follows concerning the “Five-Cent Scheme:”

“The Rev. J. G. Auer, of our mission to Africa, and the Rev. D. D. Smith, of our mission to China, are acting as agents of the Foreign Committee in this diocese.

“The ‘Five-Cent’ scheme proposed by them, on the part of the Committee, seems to us to be judiciously planned. We recommend it for your consideration and adoption, wherever it will not interfere with an already organized and efficient system. *Indeed it is capable of working in with almost every other plan of systematic parochial offerings.*

“Let us adopt, in every parish, this or some other *system*, which will develop the full energy of the missionary charities of our congregations.”

---

DEATH OF MRS. BOONE.—At the moment of going to press the sorrowful tidings reach us of the death of Mrs. Boone, at Suez, on the twentieth of January.

## ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from January 10th to February 10th, 1864.

## Maine.

<i>Gardiner</i> —Christ, for Af., \$10; Gen'l, \$81.71,.....	\$91 71
<i>Portland</i> —St. Luke's,.....	80 15 \$121 86

## Vermont.

<i>Norwich</i> —St. Andrew's, C. A. R.,....	2 00
---	------

## Massachusetts.

<i>Boston</i> —Emmanuel, W. W. Moreland,.....	20 00
Grace, for Af., \$101; China, \$1; Gen'l, \$182.68,.....	234 63
St. Paul's S. S.,.....	800 00
Trinity,.....	43 00
Mrs. A. Lawrence,.....	10 00
<i>Hanover</i> —St. Andrew's Miss. Assoc., (per Am. Ch. Miss. Soc.),.....	100 00
<i>Lawrence</i> —Grace,.....	45 00
<i>Lowell</i> —St. Anne's,.....	64 00
<i>Millville</i> —St. John's,.....	6 40
<i>Northampton</i> —St. John's,.....	20 00
<i>Roxbury</i> —St. James', (including \$10 Special for Bp. Payne, Africa),.....	150 56
<i>Van Deusenville</i> —Trinity,.....	14 00
<i>Worcester</i> —All Saints, for Af.,.....	18 50 1526 09

## Rhode Island.

<i>Jamestown</i> —St. Matthew's,.....	2 00
<i>Pawtucket</i> —St. Paul's, Epiphany Col- lection,.....	14 70
<i>Providence</i> —St. John's, Epiphany Col- lection, (of which \$90 is for China, \$25 for ed. in Af.),.....	526 39
St. John's Colored S. S., Sunday Collection during year 1863 for ed. of Sugari, Af.,.....	43 41
St. John's Infant S. S., Sunday Col- lection during year 1863,.....	10 00
St. Stephen's, Epiphany Collection,.....	113 50
<i>Warren</i> —St. Mark's,.....	23 50
<i>Westerly</i> —Christ S. S.,.....	107 16 840 66

## Connecticut.

<i>Branchford</i> —Trinity,.....	8 00
<i>Bridgewater</i> —St. Mark's,.....	8 25
<i>Fairhaven</i> —St. James', \$25; S. S., \$11.51,.....	36 51
<i>Greenwich</i> —Christ,.....	43 60
<i>Hartford</i> —St. John's, Epiphany Col- lection,.....	87 14
St. John's, W. T. Lee, annual pay- ment, \$100; additional for depre- ciation of currency, \$50,.....	150 00
Christ, \$73.42; a Member, \$100,.....	173 42
<i>Middletown</i> —Holy Trinity,.....	54 10
<i>New-Haven</i> —St. Thomas',.....	10 00
Trinity,.....	78 89
Rev. I. S. Dewey,.....	5 00
<i>New-London</i> —St. James',.....	100 00
<i>Norwalk</i> —A friend, (gold),.....	10 00
<i>Plymouth</i> —St. Peter's,.....	12 00
<i>Southport</i> —Trinity,.....	34 86
<i>Trumbull</i> —Grace,.....	8 50
<i>Weston</i> —Emmanuel,.....	8 00 818 27

## New-York.

<i>Astoria</i> —St. George's,.....	123 05
<i>Bay Ridge</i> —Christ, \$190; S. S. for ed. of John Farr, Af., \$96.25,.....	256 25
<i>Brooklyn</i> —Christ, (per Am. Ch. Miss. Soc.),.....	184 80
St. Ann's, \$424.95, proceeds of five cent collection; \$81.77, (through Am. Ch. Miss. Soc.),.....	506 72

St. Mary's,.....	\$16 15
Ch. Charity Foundation,.....	1 00
<i>Clifton</i> —St. John's, (per Am. Ch. Miss. Soc.),.....	34 68
<i>Cooperstown</i> —Christ,.....	5 30
<i>Fort Edward</i> —St. James',.....	16 34
<i>Haverstraw</i> —Trinity,.....	8 27
<i>Kinderhook</i> —St. Paul's, \$50; S. S., \$3, <i>Mamaroneck</i> —St. Thomas',.....	85 00
<i>Monticello</i> —St. John's,.....	1 50
<i>Newburgh</i> —St. Paul's,.....	9 00
<i>New-York</i> —Anthon Memorial,.....	18 14
Ascension, (including \$101 for Af.),.....	42 56
Holy Communion, (including \$250 for Africa),.....	3083 52
Incarnation, (gold, \$250, notes, \$432.81),.....	550 00
Mediator, (per Am. Ch. Miss. Soc.),.....	682 51
St. Alban's,.....	107 00
St. Andrew's, \$30; S. S., for Fire Engine for Cavalla, \$5,.....	4 13
St. George's, (per Am. Ch. Miss. Soc.),.....	35 00
St. Luke's,.....	2000 00
St. Mark's,.....	105 38
St. Thomas',.....	710 00
Transfiguration, additional,.....	800 00
Zion, a Member,.....	20 00
Proceeds of five-cent collection by a little girl, through M. H. R.,.....	5 00
Miss Hoffman, for Hoffman Station, Af.,.....	10 54
"F." for Af., \$50; Greece, \$50,.....	50 00
<i>Pelham</i> —Christ, \$15; S. S., \$5,.....	100 00
<i>Port Chester</i> —St. Peter's,.....	20 00
<i>Poughkeepsie</i> —Christ,.....	19 00
Holy Comforter,.....	55 00
<i>Red Hook</i> —Christ, \$4.75; a Member, for China, \$10,.....	80 00
<i>Richmond</i> —St. Andrew's, \$24.22; S. S., for support of David Moore, Af., \$20,.....	14 75
<i>Sandy Hill</i> —Zion,.....	44 22
<i>Saugerties</i> —Trinity, Rev. Dr. Robert- son's personal ann. sub. to Greece,.....	4 51
<i>Scarsdale</i> —St. James the Less,.....	25 00
<i>Stockport</i> —St. John Evangelist S. S.,.....	10 75
<i>Tompkinsville</i> —A friend,.....	4 25
<i>Troy</i> —St. Paul's,.....	5 00
<i>White Plains</i> —Grace,.....	200 00
<i>Yonkers</i> —Mediator,.....	20 65
St. Paul's, (per Rev. J. Liggins),.....	32 05
	108 00 9598 35

## Western New-York.

<i>Branchport</i> —St. Luke's, (per Am. Ch. Miss. Soc.),.....	16 67
<i>Hornellsville</i> —Christ,.....	2 00
<i>McLean</i> —Zion,.....	1 25
A mite from my deceased Son,.....	1 05
<i>Utica</i> —Grace, Mrs. P. Hubbard,.....	50 00 70 97

## New-Jersey.

<i>Allentown</i> —Christ S. S., for Af.,.....	17 50
<i>Burlington</i> —St. Mary's,.....	11 56
<i>Crosswicks</i> —Grace S. S., for Af.,.....	9 00
<i>Elizabeth</i> —St. John's, (including \$20 for Af.),.....	178 72
<i>Newark</i> —Grace,.....	18 42
<i>New-Brunswick</i> —Christ,.....	80 00
<i>Passaic</i> —St. John's, \$30; S. S., \$15,.....	45 00
<i>Rahway</i> —St. Paul's,.....	12 00
<i>Perth Amboy</i> —Christ,.....	107 00 429 20

## Pennsylvania.

<i>Allentown</i> —Rev. S. K. Brobst, for China,.....	1 00
---	------



<i>Bloomsburgh</i> —St. Paul's, for China, \$15; Africa, \$15,.....	\$30 00	
<i>Carlisle</i> —St. John's, \$6.75; S. S., \$11.14,.....	17 89	
<i>Cheltenham</i> —St. Paul's,.....	2137 00	
<i>Churchtown</i> —Bangor Ch.,.....	100 00	
<i>East-Birmingham</i> —St. Mark's,.....	3 00	
<i>Harrisburgh</i> —St. Stephen's,.....	110 55	
<i>Marcus Hook</i> —St. Martin's S. S., for Af.,.....	11 00	
<i>Mauch Chunk</i> —St. Mark's,.....	3 70	
<i>Philadelphia</i> —Advent, proceeds of five-cent collection,.....	50 00	
Calvary Monumental,.....	20 00	
Epiphany, for Af., \$330; Bequest of Miss Helen Hugh, \$250; Spec- ial for Bp. Payne, \$20; for China, \$50,.....	650 00	
Holy Trinity,.....	2117 94	
Mediator,.....	60 00	
Our Saviour, for Af., \$10; China, \$10,.....	29 00	
St. James',.....	123 50	
St. John's S. S.,.....	5 00	
St. Matthew's,.....	22 45	
St. Peter's,.....	167 16	
Trinity Chapel,.....	3 00	
Sarah R. Moore,.....	5 00	
"A.,.....	5 00	
Female Orphan Asylum Society,.....	227 49	
"H. G.,.....	10 00	
<i>Pittsburgh</i> —St. James',.....	26 83	
Trinity,.....	263 02	
<i>Pottstown</i> —Christ, \$11; S. S., \$5; subscriptions, \$19.00,.....	35 60	
<i>Pottsville</i> —Trinity, \$22.16; personal offering of the Rev. W. P. Lewis, \$10,.....	32 16	
<i>Roxborough</i> —St. Alban's,.....	21 77	
<i>Towanda</i> —Christ S. S., for E. S. Doug- lass' scholarship, Af., \$30; Gen'l, \$30,.....	60 00	
<i>York</i> —St. John's,.....	22 70	6972 31
<b>Delaware.</b>		
<i>Brandywine Village</i> —St. John's,.....	11 53	
<i>Wilmington</i> —St. Andrew's, including \$20 from Sam'l Harlan, Esq., for African Scholarship,.....	87 50	99 03
<b>Maryland.</b>		
<i>Anapolis</i> —St. Anne's,.....	41 03	
<i>Baltimore</i> —St. Luke's,.....	35 00	
St. Barnabas, (Free,).....	16 54	
<i>Cumberland</i> —Emmanuel,.....	37 00	
<i>Frederick</i> —All Saints', a friend to the cause of truth,.....	10 00	
<i>Haere de Grace</i> —St. John's,.....	10 50	
<i>Nanjemoy</i> —Rev. Robert Prout, for Af.,.....	50 00	
<i>Uniontown</i> —St. Mark's,.....	4 00	
<i>Washington, D. C.</i> —"C. L.," for Af., \$7.50; China, \$7.50; the Jews, \$2, <i>Westminster</i> —Ascension,.....	17 00	
A Southern Churchwoman,.....	4 00	
	3 00	228 07
<b>Virginia.</b>		
<i>Old Point Comfort</i> —Centurion, per- sonal offering of Rev. M. L. Chevers,.....	10 00	
<b>Arkansas.</b>		
<i>Little Rock</i> —Christ,.....	20 35	
<b>Kentucky.</b>		
<i>Louisville</i> —St. Andrew's, for Dr. Hill, 50c.; Gen'l, \$6.15,.....	6 65	
St. Paul's,.....	45 00	51 65
<b>Ohio.</b>		
<i>Akron</i> —St. Paul's,.....	30 00	
<i>Belleue</i> —St. Paul's S. S., for Af.,.....	6 00	
<i>Cincinnati</i> —Advent,.....	11 50	
St. Paul's,.....	67 70	
<i>Collamer</i> —St. Paul's S. S.,.....	\$3 70	
<i>Columbus</i> —St. Paul's, for China,.....	5 35	
Trinity, for China, \$70; S. S., for ed. of a Chinese Boy, \$30,.....	100 00	
<i>Cuyahoga Falls</i> —St. John's S. S., for China, \$2.87; Af., \$2.83,.....	5 75	
<i>Delaware</i> —St. Peter's, for China,.....	20 00	
<i>Fremont</i> —St. Paul's S. S., for sup. of a pupil, Af.,.....	26 00	
<i>Gambier</i> —Rev. A. M. Morrison, for China,.....	100 00	
Harcourt Par.,.....	23 96	
Rev. D. D. Smith, for China,.....	50 00	
<i>Granville</i> —Rev. J. L. Bryan,.....	3 00	
<i>Lancaster</i> —St. John's,.....	25 00	
<i>Massillon</i> —St. Timothy's, for China,.....	24 00	
<i>Milan</i> —St. Luke's,.....	5 37	
<i>Norwalk</i> —St. Paul's, \$13; S. S., \$17, for China,.....	30 00	
<i>Oberlin</i> —Christ, for China,.....	5 12	
<i>Portsmouth</i> —All Saints',.....	60 00	
<i>Sandusky</i> —Grace, \$32; S. S., \$10; Bible Class, \$5, for China,.....	47 00	
<i>Youngstown</i> —St. John's S. S., for Af.,.....	5 50	
<i>Zanesville</i> —G. C. and S. V. Townsend,.....	10 00	\$664 95
<b>Indiana.</b>		
<i>Terre Haute</i> —Mrs. S. Appleby, for the <i>Cavalla Messenger</i> ,.....	1 00	
<b>Illinois.</b>		
<i>Chicago</i> —Trinity,.....	180 00	
<i>Farmington</i> —Calvary,.....	7 00	
<i>Jacksonville</i> —Trinity,.....	25 50	
<i>Limestone</i> —Christ,.....	4 40	
<i>Wilmingon</i> —Redeemer,.....	1 25	218 15
<b>Michigan.</b>		
<i>Detroit</i> —Christ,.....	72 00	
St. John's, \$158.50; S. S., \$100,.....	253 50	
St. Paul's,.....	35 20	
Mariners', (Free,).....	7 29	
<i>Deater</i> —St. James',.....	4 75	377 74
<b>Wisconsin.</b>		
<i>Madison</i> —Grace S. S., for Africa,.....	12 50	
<b>Minnesota.</b>		
<i>Red Wing</i> —Christ,.....	10 00	
<b>Iowa.</b>		
<i>Council Bluffs</i> —St. Paul's S. S.,.....	2 20	
<b>Missouri.</b>		
<i>St. Louis</i> —St. John's,.....	15 00	
<b>California.</b>		
<i>San Francisco</i> —Advent S. S.,.....	250 91	
<b>Miscellaneous.</b>		
A friend to Missions,.....	10 00	
Widow's Mite,.....	10 00	
Anonymous,.....	20 00	40 00
<b>Legacies.</b>		
Estate of the late Mrs. Anna Kinsey, of Brooklyn, N. Y., for China, \$1000; Africa, \$1000, and accrued interest thereon, \$378.42,.....	2378 42	
Estate of late Rev. Dr. Turner, of New- York, second installment,.....	250 00	
Estate of Mrs. Adeline Rossiter, one fifth of her residuary estate,.....	531 40	3209 32
	\$25,591 08	
Amount previously acknowledged,.....	6,712 47	
Total,.....	\$32,303 55	

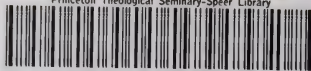


For use in Library only



**For use in Library only**

Princeton Theological Seminary-Speer Library



1 1012 01047 1763